THE

MONTHLY JOURNAL.

VOL. V.] BOSTON, FEBRUARY, 1864. [No. 2.

ON THE POSITIVE DOCTRINES OF CHRISTIANITY.

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WHAT are *positive doctrines?* and what is their value? They are affirmations, not denials; they do not attack, they state; they are apart from controversy; they give us substance, not form; life, and not mechanism. Positive doctrines are statements of what we ourselves have seen and known of God, duty, and Christianity: negative are denials of what others say they have seen. A doctrine, therefore, may be positive in *substance*, though negative in *form;* or *vice versâ*. We do not refer to the *form* when we speak of a positive doctrine; for the same doctrine may often be put indifferently into either a positive or negative form. To say, "All men will be ultimately saved," is the same as to say, "No man will ultimately be lost;" though, in form, one doctrine is positive, the other negative. By "positive doctrines," therefore, we mean statements of actual intellectual insights of individual mental experiences: by "negative doctrines," we mean criticisms on the experiences or statements of others. Positive doctrines represent something substantial: negative only represent something critical.

Now, the emptiest mind can deny; but to assert requires some knowledge. To criticise, only needs that some one else should say something; then I come, and contradict him. Those who *teach* are the producers in the world of thought: the critics are the non-producers.

In a world full of errors and falsehoods, to deny is indeed a necessary duty; but it is not a pleasant one nor the highest one: it is merely a John the Baptist, going before the face of the Lord to prepare his way. The critic is the pioneer in the wilderness, preceding the advance of civilization. The pioneer makes a clearing in the midst of the ancient forest; he lets in the unaccustomed sunlight; he prepares the way for the tide of humanity which is breaking in waves of life against the shore of the dark, untrodden woods. After him shall come the sturdy farmers, covering the hills and plains with the waving wheat and corn; the noisy factory shall make music on the streams that he has opened; the railroad train shall sweep along the meadows where he pushed slowly through thick underbrush; and villages shall rise where he lived in his log cabin in the midst of the deadened trees and unsightly stumps. Rude and coarse, drinking and swearing, without education or religion, the poor backwoodsman is, nevertheless, necessary for the culture and comfort which is to follow.

It is something so with criticism and denial. It prepares the way; it takes up the stumps; it removes falsehoods, and so gets the ground ready in which to plant the seeds of the truth.

Critics and controversialists are no doubt necessary; but necessary as means, not ends. If we pull down the old house, it should be to build a better one; if we cut down the forest, it should be to plant wheat. Destruction for the sake of creation is good: destruction for its own

sake is not good. Negative doctrines, attacking the beliefs of other men, are often necessary, but merely that we may put some better thing in the place of what is attacked and refuted.

This, I suppose, is what Jesus meant by his parable of the empty house. All *reforms* which are merely negative leave the house empty; and then comes a relapse. What we call "re-action" usually has this explanation. A re-action is nothing more than a relapse to the old lower ground by those who are not able to reach the higher. They must stand somewhere; and, if their strength is not sufficient to go forward, then they go back. All reforms sweep forward, in their first enthusiasm, a large number who afterwards are incapable of holding by force of character what they reached by force of sympathy. So they go back to the lower and easier ground. We call them apostates and renegades: in fact, they are only weak. Thus Protestantism is unquestionably a higher style of Christianity than Catholicism: a religion of faith, freedom, and spirit, is higher than a religion of works, of forms, and the letter. But it is desirable to be a good Catholic, rather than a bad Protestant. It is better, no doubt, to go alone, than to have to lean on another; but it is better to *walk*, leaning on another, than to try to go alone, and not be able to go at all.

Social progress seems to me to resemble the advance of waves before a breeze. The waves seem to be all moving forward; but on examination you will notice, that in each wave a part goes forward, and the other part falls back. The part which goes forward unites with the back part of the wave before it: the part which falls back unites with the forward part of the wave behind it, and then is pushed forward again. So, before the great social impulses which convey society forward, individuals are con-

stantly oscillating, and falling back again, in order to get strength for a new onward movement.

But all positive doctrines vitalize with the seeds of a permanent life: they produce not only movement, but growth. There is no re-action, because the motive power is in one's self: it does not come from without. There is no emptiness; for the house of the soul is inhabited by those convictions of truth, justice, and good, which satisfy all longing and all need. The more, therefore, that the Church is fed with positive doctrine, the more will its progress be without re-action or relapse. The only hope of Christian union, moreover, lies here. All positive truths are in harmony with each other: it is only the negatives which quarrel together.

Now, it has often been objected to Liberal Christianity that it is a system of negation; and there is some truth in the charge. All reforms are apt to present, at first, a negative side: all begin with denial. The Protestant Reformation was a system of negations at first. Its doctrine of "justification by faith" was, indeed, eminently positive and vital; but it had to spend a great deal of time in denying and opposing Papal errors. Christianity, itself, seemed to outsiders, at first, a system of negations. Christians were called *atheists*, because they denied the gods of the country, refused to worship in the temples, and found fault with all existing religious ceremonies and institutions. Every new reform, looked at from *without*, seems a system of negations; but internally it may be full of a vital, positive truth.

We shall endeavor briefly to show a few of the positive truths which have been brought forward and unfolded by Liberal Christianity. We shall show that it has already contributed some valuable truths to the life of Christendom; that it has enriched and is enriching the popular

faith by its insight into points of Christian truth which before had been neglected and denied by the general Church.

First, then, it has taught, positively, THE WORTH OF MAN; that there is in man not only sin, but also goodness; that man has in his nature a divine spark, an element of real life and progress. It has taught, that, in the lowest and worst condition into which man can fall, he retains some capacity of love; some element of conscience; some power of freedom; some sense of his own degradation; some possibility of generosity, truthfulness, and immortal beauty. This is the first invaluable contribution which Liberal Christianity has added in these last times to the stock of Christian conviction. The noble eloquence of CHANNING, proceeding from his deep convictions, — convictions so profound as to partake of the nature of inspirations, — has been the chief mediator of this truth to the present age. It has modified all the convictions of the Church, and been the pregnant seed of a whole harvest of charities. As long as it was believed that there was nothing good in unconverted human nature, it was evidently illogical to try to make men better in any other way than by converting them. But as soon as the conviction penetrated the minds of men that there was a living goodness even in the impenitent and unregenerated, some divine spark glowing beneath the ashes, all kinds of humanities and philanthropies naturally sprang up. Then were sought out the criminal, the drunkard, the vicious, the debased, the ignorant. The leaven of this faith has entered all the churches, even those most opposed to ours; it has modified the convictions of all sects; it will give a new force to missions; it will institute reforms now considered hopeless. Dr. Channing did not discover this truth, nor was he its only teacher. It was in the air when he came:

God was waiting to impart it. The merit of Channing was this, — that he was the most open soul of his generation, and therefore capable of the fullest inspiration of any. His eye was single, and so he became filled with light.

Those of my age can recollect the joy which these teachings of Channing gave us. They made religion and life new. Before him, Unitarianism had been either a negative thing, a system of morality, or a mitigated Orthodoxy. I recollect how weary I had become of the controversial writings of Priestley and Belsham, and what dry husks their criticisms on the Unity and Atonement seemed to me to be. Then Channing came, and life again grew fair and lovely under his teaching. The words of Christ once more seemed to be spirit and life. God was a Father, and man was a brother: there was something worth doing and worth being. Denials had done their work: now positive and practical truth seemed about creating a new heaven and earth, wherein should dwell righteousness.

And this doctrine of man's worth, being positive, was not opposed to any positive doctrine of Orthodoxy. It antagonized and supplemented Orthodoxy, but did not contradict it. When Orthodoxy said, "There is real sin and great sin in man," Channing did not deny it: he only added, "There is also real good and great good." The positive assertion of human sin is not contradicted by the positive assertion of human goodness. But when Orthodoxy is negative, and denies that there is any good in man; or when Liberal Christianity is negative, and denies the reality or the sinfulness of sin in man, — they contradict, not only each other's negatives, but also the positive truths on the other side.

This positive truth, therefore, thus taught by Channing,

contradicting no real fact of Orthodoxy, has passed and is passing into Orthodoxy, and, like the little leaven, will leaven, sooner or later, the whole lump. No Orthodox man to-day, for example, can teach what Jonathan Edwards taught in his sermon on the "Eternity of Hell:" —

"Hereby the saints will be made more sensible how great their salvation is. Every time they look upon the damned, it will excite in them a lively and admiring sense of the grace of God in making them so to differ. The view of the miseries of the damned will double the ardor of the love and gratitude of the saints in heaven. It will give them a more lively relish of it. When they see others, who were of the same nature, and born under the same circumstances, plunged in such misery, and they so distinguished, oh! it will make them sensible how happy they are." — *Edwards's Works*, vol. iv. p. 276.

Now, Jesus makes the sinner in hell desirous of saving from hell his brethen yet alive. After Dives had asked that Lazarus might dip his finger in water to cool his heat, and had been refused, he says, "Send him to my father's house; for I have five brothers; that he may testify to them, lest they also come to this place of torment;" and urges it. The worldly and cynical proverb says, "Misery loves company." Rochefoucauld in his selfish philosophy says, "In the misfortunes of our best friends, there is something that pleases us." Jesus takes no such view of human nature, — not according to Rochefoucauld nor Jonathan Edwards. The bad man in hell, as described by Jesus, is better than the good man in heaven as described by Edwards. Jesus' idea of man differed from Orthodoxy so widely, that his impenitent sinner is better than its beatified saint.

The SECOND *positive doctrine* of *Liberal Christianity* which I shall mention is that of the persistent and immutable love of God to every soul.

This truth has been first fully unfolded in modern times by UNIVERSALISM. Orthodoxy, by its formal doctrine of never-ending punishment after death, had virtually denied the continued love of God to the sinner in the other world. Christ had so fully declared the love of God to the sinner *here*, that this could not be questioned. The parable of the Prodigal Son had established for ever the wonderful fact, that, as man's sin grows more deep and awful, so does the love of God grow more deep and tender to the sinner. But Orthodoxy limited this divine love to the present world. It did not allow God to love his sinful child after he had passed the portal of death. To maintain the eternity of future suffering, it denied the eternity of the divine love. It refused to join the Psalmist in saying, "His mercy endureth *for ever:*" it said, "No; not for ever, but only till the end of this life, — say, for seventy years."

Then Universalism came; commissioned, as I believe, to assert a great and positive truth of Christianity. I know how controversial, how polemic, how negative, Universalism has been. But it is the democracy of Christianity. As political democracy contends, not for the absolute equality of man, but for their equality before the law; not for their equality as a matter of fact, but for their equality as a matter of right: so Universalism contends for the equality of all before God's love. It does not assert that all are equally good, or will be equally happy: but it contends that no child of God is ever orphaned; that he never loses, or can lose, his Father; that the mere fact of death makes no difference in the mercy and love of God to any soul; that God is the same infinite tenderness and infinite benignity in the other life as in the present life; that all souls belong to God, there as here; and that nothing but their own choice can exclude

them from the divine presence and communion. And for this utterance we should be ever grateful to the Universalists and to their brave leaders, who accepted the opposition and scorn of the Church, and were willing to be "made as the filth of the world, and the offscouring of all things unto this day." They did not always "bless when they were reviled," or "entreat" when they were "defamed;" but let us honor them for their work and their labors, into which we have entered.

The essential doctrine of Universalism is not on its negative, but its positive side. It can be accepted by Orthodoxy, without Orthodoxy relinquishing any of its own positive doctrines. Orthodoxy maintains the eternal suffering connected with sin; and Universalism does not deny this. Sin and suffering are eternally and for ever correlative facts. But when Orthodoxy denies that there is probation hereafter, or repentance after death, it passes from positive to negative statements; it does not state what it sees, but reasons of what it does not see: and when Universalism asserts that there is no punishment after death, or that no soul will be for ever lost, it also passes from positive to negative statements; not asserting what it sees, but reasoning about what it does not see. What it sees is, that God will be for ever and for ever love to all his children; that, if he sends them suffering, it is sent in love, and meant for their good. But as men will always contrive, as men, to be free, they will be free always to resist God's love in the other world as in this. Universalism, therefore, if it denies that some souls may for ever resist God's love, passes from a positive to a negative statement, from a sight to an inference, from what it knows to what it thinks. It may properly hold this as a belief or opinion; but it cannot belong to the nature of its faith or positive knowledge.

But in teaching the infinite love of God to all souls, and in all worlds, Universalism has done a vast good. The Orthodox doctrine of *everlasting punishment* is opposed, not only to the infinite love of God, but also to his infinite sovereignty. It leaves the Devil's hell established in permanence by the side of God's heaven. It teaches, as Dr. Nehemiah Adams once taught, that God retires from the conflict with the Devil, and takes his saints with him to another part of the universe; leaving the great secessionist, Satan, independent, and undisturbed in his rebel capital and separate sovereignty. God is represented as giving up all hope of conquering sin and reducing the rebellion. He has tried every thing in his power, and failed. The doctrine of never-ending punishment involves therefore, logically, a Manicheism. It makes two independent Gods, — one good, and one evil: the good being powerful enough to restrain and limit evil, but not powerful enough to destroy it; obliged to leave a large part of the universe to the control of sin; obliged to leave an unsuppressed rebellion raging in hell, — shut in there, but not put down. Universalism, by its doctrine of the everlasting and constant love of God to the sinner and the redeeming power of love, substitutes a higher view for this, and so deserves the gratitude of the Christian Church, and will one day receive it.

The next positive doctrine of Liberal Christianity is its doctrine of the IMMANENCE OF GOD in nature and the soul.

The Orthodox theory has hitherto regarded God as *transient* and not *immanent* in nature, in life, in Christianity, and in the soul. His creative act was a transient, and is not a continuous act. He came as Creator six thousand years ago, and spent six days in creating,

and then has rested ever since.* He came by Moses and Christ, and gave a revelation, and then ceased from revelation. His presence was shown by miracles, or interruptions of the laws of nature: his absence is shown by their cessation. In the form of Christ, God is coming again, one of these days, in what is called the second coming; and then his presence will be known by new miracles. God comes in the life of man, occasionally, by special providences; and then retires, and lets life go on by our own will and the laws of nature. He comes in the soul also, occasionally, by his Spirit, and strives with it, and, if the soul yields, converts and regenerates it, and then goes away: if the soul refuses to be converted, he is grieved, and goes away, leaving it to itself.

All this view, divorcing nature from God, divorcing life from God, makes God arbitrary, takes the reasonableness out of Christianity, and gives a character of wilfulness to revelation, instead of showing it to be a part of the eternal law of the universe. It leaves nature godless; it leaves man without a Father; it leaves life without a providence; it makes religion something foreign introduced into the soul, instead of a growth of all the elements of the soul itself; it makes miracles not only *super*natural events, but *un*natural events, and therefore incredible events; it sets science and reason in opposition to revelation, and so makes Christianity an abnormal and monstrous thing, instead of a growth according to law. Hence, necessarily, scepticism, deism, infidelity in all its forms. Hence, also, we often have the strange

* Jesus Christ contradicts this view of God resting from his labor of creation, when he declares (John v. 17), "My Father worketh down to this time (ἕως ἄρτι), and I work." He asserts a continuous creative act, in opposition to the apparent assertion of Genesis, that God rested on the sabbath.

phenomenon of finding the wisest and best men among the sceptics and unbelievers.

The one great doctrine which is to meet and counteract all these limitations of Orthodoxy is the positive doctrine of the *immanence* of God in nature, history, the soul. This teaches that God is a perpetual Creator, making all things new at every moment: so Jesus taught when he said, "My Father worketh hitherto, and I work." So nature becomes at once divine, and full of God. He is—

> "A motion and a spirit which pervades
> All living things, all objects of all thought,
> And rolls through all things."

We then may see God in the advancing spring, when, "rising like an ocean tide, inflows the happy year;" when every little bud shakes out its tender leaves into the warm air; when every old oak feels even into its inmost ring a pleasure in the stirring of its sap. We see God in the queenly summer, pouring floods of light and heat into earth and air; in the abounding autumn, and in the austere approach of winter. We see him in the rising day, and in the rosy curtains slowly falling around the departing sun. We see him in the majestic night, radiant with myriad stars; and in the little starry flowers which open their tender eyes around our feet, and send their greeting to man in their modest and perfumed breath. We see God in the wide rolling ocean, with its unmeasured smile; and in the craggy and icy mountain, rising above cloud and storm, and blushing rosy-red in the morning and evening aurora:—

> "For they too have a voice, those hills of snow;
> And in their perilous fall shall thunder, 'God!'"

Not only thus nature becomes full of life, thought, and love, as we find God in it; but the whole of the life of

man becomes also sacred and holy in the light of this great doctrine. God is also immanent in the human soul. "My Father comes, and dwells in me." He who is "above all," and "through all," is also "in us all." Every part of life grows sacred. Religion is not a thing apart, something to be added to the soul; it is not something foreign, to be taken in: it is our growth in all things, — into the stature of a perfect man. Infancy is sacred: the little child coming into the house is a voice of God to all the household. The pale corpse borne from it is yet another voice. One speaks of the heaven from which it has just come, "trailing clouds of glory;" the other, of the heaven to which it has ascended. So, success and failure, the joy of childhood, the young man's love to the maiden to whom his heart first opens, the loss of the dear ones, the education of experience and sorrow, all are new aspects of a Divine Providence. And, when the hour of death comes, it is also heard as the voice of God calling us into life, and not into death; and we see, beyond the opening veil, vistas of happy homes in the mansions of our Father's house.

Among those who have taught this doctrine of the IMMANENCE OF GOD, which I consider one of the great contributions of Liberal Christianity to the common faith of Christendom, two men seem to me especially conspicuous. They are very different men. One was a mystic and seer; the other a sagacious, practical man of the present day. One lived entirely apart from common ideas, was difficult to be understood, and strangely separate in all his thoughts from his generation: the other was a man of his time, speaking words of plain common sense, and taking hold of all the questions of the hour. These two men are Emanuel Swedenborg and Theodore Parker. Unlike in all other things, they were alike in teaching this great truth

of the perpetual influx of the Divine into the human; they both took from religion its abrupt and arbitrary character; they saw God as the fountain of law, and the steadfast reason of the world. Both were eminently rational Christians: the mystical Swede was no less a rational Christian than the sagacious New-Englander.

There is much in the doctrines of both of these teachers that we need not accept, while we receive their doctrines of the immanent presence of God. Theodore Parker combined with it some negative doctrines; among them the denial of miracles, which he regarded as unnatural interruptions of the great order of the universe. It is not necessary so to regard them. We can accept all the miracles of Christ's life as given us in the Gospels, and regard them as supernatural, but not unnatural: they also are in accordance with some higher laws; and hereafter we shall understand, perhaps, their regularity as a part of the great order. But whatever part of the teaching of Theodore Parker shall pass away, this great leading idea of his life will stand fast, and will enter more and more into the creeds of Christendom: it will not interfere with any of the great cardinal truths of Orthodoxy, but will give them more power by taking from them their unnatural character. Creation will not be less creation because a perpetual act of divine love. Revelation will not be less revelation when seen to be a word spoken from the beginning, and culminating in the life of Christ; and when the Christian life is regarded as a growth of the soul, ascending ever more toward God, and not some spasmodic struggle or some sudden enthusiasm, it also will become more deep and more high.

And that the same God is with us in the other life as in this; that his infinite love envelops us there as here; that He who made this world so lovely for us all will

make the other world *as* lovely, and *as* full of all that can contribute to our education and progress; that *death* is strictly nothing; that those who believe in Christ (that is, who are full of Christ-like thoughts and affections) shall never die; that the only real death is spiritual death, the death of selfishness and sin, — this also comes from the doctrine of the immanence of God in all things. It takes from death its sting to know that the forgiving and saving love of God is on the other side as on this side; and when our friends leave us, sinking by slow disease or falling in the storm of battle, we know well that we shall see them again, and meet them again, "lovelier in heaven's sweet climate, yet the same," because the love with which we love them comes from God, and because all God's gifts are given for ever.

These are some of the contributions which Liberal Christianity has made to the faith of Christendom. All such positive truths are sure to pass into the life of the Church: they cannot be excluded by any effort. For the current of Christian faith is like that of a mighty stream flowing from the distant mountains, and receiving accessions, as it goes, from every quarter. You might as well try to prevent the Missouri and Ohio from falling into the Mississippi, and mingling with it, as to keep truth from uniting with truth. The turbid waters of the Missouri do indeed flow for some miles side by side with the purer stream of the Upper Mississippi, unmingled therewith: but before long they unite, and the distinction disappears; for they are flowing in the same direction, to the same great ocean. And so all the real and vital truth which any man may teach, though for a little time it may be excluded as heresy from the great belief of Christendom, will yet one day be accepted and believed by the universal Church. Let no one, then, be vexed or discour-

aged by the temporary exclusion. "Abraham may be ignorant of us, and Israel acknowledge us not; but God is our Father," and he will protect his truth, whether men hear or whether they forbear. Only let us follow after the vital truth, the positive doctrine, born of actual faithful insight, of personal experience; not a hearsay thing which flesh and blood has revealed, but that which God himself has taught to our soul, and thereby commissioned us to teach it "to every creature."

ARE WE TO HAVE ANY MORE SUNDAY SCHOOLS?

First Paper.

The first attempt towards a Sunday school in the city of Boston was made by the ladies who had charge of the charity school in the West Parish. Dr. Lowell shook his head when he first heard of it. He had held his catechising class in the belfry of the West Church for many a Saturday afternoon; and, after faithfully teaching his little ones "who *made* them," had sent them home full of fresh conviction as to "who *loved* them." But he had an idea that it was the duty of every mother to teach her children the Lord's Prayer and the Ten Commandments, and he seemed to think that a school organized for the express purpose of giving religious instruction would take this important work out of the mother's hands. He yielded gracefully to the trial, and, after a few years, acknowledged that the objection he had made was the greatest mistake in his ministerial career. He found that such mothers as were at all disposed towards religious instruction were stimulated and helped by the influence of the school.

Some, who had never thought of their duty before, were now piqued into considering it; while, for the poor children who had been totally neglected, there arose this fresh chance of salvation. "Whoso hath ears to hear, let him hear."

This was more than forty years ago, when people breakfasted at seven, dined at two, and took tea at six, and when ladies could still be seen sewing quietly at their drawing-room windows every afternoon. Foreign fashions had not yet enslaved the man of leisure and the hard-working clerk alike; and it was no herculean labor to get a family of children through breakfast and on their way to church by nine o'clock. Then, too, Liberal Christianity walked steadily in a broad and well-known way. Strauss had not broken down all decent fences, nor Theodore Parker uprooted all ancient safeguards. Spiritual-minded people felt their way in the companionship of Fénélon and Channing; while the more liberal jogged on with their classes, a Bible and "Allen's Questions" in their hands, telling the tale of life as it was told to them. For more than thirty years, the school in the West Parish kept its pre-eminence. This was owing, in the first place, to the fact, that those who taught in it were thoroughly in earnest, and were under the sway of the most thoroughly earnest pastor that the city ever saw; and, in the second, to the personal dignity and Christian culture of which a few of the teachers formed the very rarest example. But, even within these sacred precincts, the cry has of late been heard, "Is it worth while to keep it up? Isn't the day of the Sunday school gone by?" There is no Holy of Holies on the earth into which a brazen cant may not thrust itself; and this faithlessness is a sure proof that the Sunday school has failed in some way to adapt itself to the wants of the

time. Yet, at this very moment, many clergymen begin to talk about "Christian nurture," as if it were in truth the whole duty of the Church; and, breaking up the ancient afternoon-service, devote themselves instead to the Sunday school.

Some of these schools thrive no better than those which opened in the early morning, and got along without the minister's help. Whence these violent re-actions? Why these repeated failures? If a man of culture cannot be found to take the superintendence of the parish school, is it not clear that it is because he feels it a waste of time, — thinks that he can neither do himself nor anybody else any good thereby? If men and women of enthusiasm and intelligence cannot be found to unite in teaching such a school, is it not because, in some strange way, the interest fails, and they miss the joy of the occasion? If, after gathering a hundred eager children into the vestry, they begin to lose their "shining morning faces," and eventually drop away, whose fault is it? They wanted to come, or they would never have made their appearance: their parents wanted to have them. What, then, have they missed? Why is it, that, in most schools, the older pupils mysteriously disappear, and our advanced classes of lads persistently refuse to furnish male teachers?

Of these three divisions of the Sunday-school world we have something to say; but we wish it to be distinctly understood, that, in this article, we are not writing about ragged schools, nor about any schools formed under exceptional circumstances, but about the Sunday schools which should make a part of every well-regulated parish, and which are generally supposed to be in a state of decay throughout the land.

"Whatever is worth doing at all is worth doing well," and "Whoever would prosper in any thing must be

thoroughly in earnest," are maxims as old at least as the Swedish tongue; and they will serve to guide us in this as in every other undertaking. The minister who fancies that by giving up his second service, and substituting for it a Sunday school, he shall "make any thing," as the phrase is, will often find himself mistaken. If not, it could only be because he is by nature especially gifted in juvenile sympathies, is of a wide reach of reading and culture, or has lived many years wherein to have stored the honey which his little people demand. No: the young minister must work hard for his Sunday school. It is an entire mistake to believe that children are to be "talked down to;" that a *réchauffée* of the morning's discourse, a trite abstract of a chapter in Genesis, or the reading of a parable word for word, will interest them. It is an entire mistake to believe that a made-up dignity, an external show of reverence, or a doing a thing simply because it is proper, will impose upon their clear sight. Nothing will make the slightest impression upon them but the whole pressure of a soul thoroughly in earnest, alive with interest, instinct with Deity, kept in close communion with the sources of inspiration in nature and in life; not a great deal of genius, unless God wills, but a great deal of self-devotion, and the taking-up the duty as if it were a matter to which most things must bend. If the school is of the utmost importance to *him*, it will become so to children and teachers; if not, the whole thing will be a failure. Such a man, it may be said, is rare: but, if he is, he need not be; for nothing but sincerity and humility is needed to make every minister such a man, according to his measure.

To have any success at all, a minister must carry his school, as he should his church, upon his heart all through the week; wherever he goes, and whatever he does, sifting

out of his life, reading, or conversation, whatever food is fit for these young souls, and warming it afresh in the clear flame of a soul wholly bent to his Master's service. Never need any pastor approach his school without his "word in season," if he will only remember it as he walks on his daily round, and store away for the occasion the ripe fruits and fragrant blooms of clerical experience. The first essential in the man who would approach children successfully is a thorough disinterestedness. It requires no little unselfishness to put aside favorite pursuits, to throw down the last criticism on Rénan, the last tribute to the "Prehistoric Man," or the last controversy about Elohist and Jehovist, and enter readily and heartily into the young, tender, and real experiences of a child. If there be the smallest figment of reserve, the slightest breathing of a sigh accompanying the surrender, the child will detect it, and be alienated to just that degree. No man who has to deal with children need put the smallest reliance on any thing but his real character: nothing else will serve him. If the minister be not in truth the superintendent, his appearance in the school ought to be a season of refreshing to which every child shall look forward with delight. Again: can a man trust to his character? Is that enough? Certainly not. An indolent man may be served by it; but he is not exonerated on that account from the duty of careful preparation. Nor need it be thought that this preparation is thrown away, if it do not serve him at the moment the bright faces are upturned to his. It has done its work, and the clearness of the unforeseen outpouring will bear witness to his faithfulness. The most doubtful part of his duty will, perhaps, be the holding of the teachers' meetings, towards which old custom presses him, and from which an internal dread of "labor lost" repels him. Labor lost! When was labor ever found?

Only by the march of ages can we measure the tread of the surf-beat; only with "celestial" arithmetic calculate the approximation of dead matter towards its heavenly centre. Why should we insist upon putting thumb and finger upon human souls? The teachers' meeting has generally been a Bible-class, in which the minister, presuming upon the idea that all the pupils are to be engaged upon the same passage of Scripture at the same moment, undertakes to prepare his teachers for the exposition, and to furnish them from his ample store with comment, illustration, or paraphrase. We have always considered such meetings a mistake, and have never wondered at their complete failure, except in the hands of some rarely gifted leader. The true object of the teachers' meeting is twofold: first, to stimulate the minds of teacher and pastor in some congenial way; and, second, to decide upon details of management and class-instruction which can in no other *leisurely* way be brought before the eyes of all. A monthly opportunity to consult their superiors in regard to practical matters is especially important to young and inexperienced teachers; and we do not believe any school ever obtained a thorough and lasting success without such meetings. But an hour will generally dispose of this last, and at least another hour remains to contribute its share to the life and usefulness of the school. This hour is more valuable in country towns than in cities; for in cities the press of daily life acts as a stimulus to all intelligent persons; and far better is it that it should remain unused, than suffered to become tedious. It is, however, just here that the faithful minister will secure the lasting interest of his school by stimulating the minds and hearts devoted to it. It will be but partially done by any direct attempt to convey religious instruction. Whatever enlarges the experience, sharpens the insight, intenerates the sympathies, or kindles

the love of knowledge, should be brought to this hour. Very little about the Sunday-school lessons; for we see the stars best when we look beyond them: and, if the minister is a man of varied culture (as every minister should strive to be), his daily reading, it may be in many languages, the columns of the daily newspaper, or perhaps the records of his parish, will furnish him with more than he will find time to offer to his teachers once a month. A great help to this he may find in a note-book, to be used as a repertory, where he may enter daily paragraph or reference sacred to this purpose. If he should find in his reading brilliant illustrations of Scripture history and Jewish custom, of Galilean scenery, anecdotes bearing on Oriental life, or scraps of natural history, these may have a special value; but he is to bear in mind, that *all* information, stimulating in itself, is equally suitable to the end. Minds, above all things, need to be widened, to be startled out of the ruts of routine, and lifted where they can take free views of common things. The teachers' meeting is a good place to exhibit a new work of art, a rare book, a fine engraving, or a set of photographs, throwing light into Libyan deserts, or lifting the branches of the cedars of Lebanon. If a minister have the usual share of kind and wealthy friends, he can borrow many things for exhibition and use at such times, and impart through them never-to-be-forgotten lessons of beauty and truth. These few words, then, for the minister, who, being possessed of our leading ideas, ought to be able to work them out far better than we can.

OUR WESTERN CHURCHES.

After all that has been spoken and written about the great field for Liberal Christianity in the West; after all the appeals that have been made, the money that has been raised, the urgent calls for men and for aid, — the mortifying fact remains, that, even in the annual list of our "Journal," the names of only twenty-seven Unitarian societies in Western States are given, six of which have suspended worship, and two others of which are at present without pastors. There are more Unitarian societies in the two States of Maine and New Hampshire than in all the twelve States of the West, with their twelve millions of inhabitants. In Indiana, Tennessee, and Arkansas, there is no Unitarian church; in Kentucky, only one; in Missouri, only one; in Iowa, only one; in Kansas, only one; in Minnesota, only the name of one; Michigan has two; Wisconsin has three; Ohio has five; Illinois has twelve, — nearly half of the whole number. In extenuation of this fact, it may be said that Tennessee has as many Unitarian churches as Virginia, Missouri as many as Maryland, Ohio more than the great State of Pennsylvania, and Illinois more than the great State of New York. But, with all the excuses that can be made, it is still strange and mortifying, that after all that has been said and done to supply the wants of the West, with a Divinity School now twenty years old beyond the Alleghanies, our denomination should have less than twenty self-sustaining, active, and secure churches in the whole Valley of the Mississippi.

In the West, there are three great cities, each having a population according to the local estimates of nearly two hundred thousand. In these cities together, there are

but five Unitarian churches. Cincinnati has two, Chicago two, St. Louis one. That there are two churches in Cincinnati, comes not from the fact that there are too many Unitarians in that city comfortably to find place in a single church, so much as from radical differences in opinion and feeling, making it necessary for a church of moderate size to divide, and worship apart. The division is now a fixed fact. The new Church of the Redeemer has purchased a house of worship, formerly, we believe, belonging to the Universalists; settled a minister, Rev. A. D. Mayo; and determined to go with its present organization. Its members are among the leading men of the city, for wealth, intelligence, enterprise, and benevolence. They are amply able to sustain themselves as a religious society, even should they fail to secure their portion of the estate of the original church. There is, however, every appearance that the vexed question of this church-property will soon be settled, that the equitable division which was in the beginning agreed to will be made under process of law, and that the unfortunate dispute will cease and be forgotten. The lot on which the original church-building stands is more valuable for business-purposes than for ecclesiastical use, and its sale will be a benefit to both parties. Cincinnati is large enough for two flourishing societies of our faith; and we may hope, that, with able and judicious ministers, the two parishes may not only come to act harmoniously, but so to increase their numbers that each shall be larger than the original church. The present minister of the first parish is Rev. S. H. Morse.

We have but one church in the city of St. Louis; but such a church is equivalent to many ordinary churches. The zeal and the good works of this church have a reputation which has gone far beyond our own religious body. The name of the pastor, William G. Eliot, is the synonyme

for fidelity, perseverance, self-sacrifice, and all the qualities which make the useful and successful minister; and the sphere of his influence and labor is much wider than the parish to which he is joined. In addition to his other work, Dr. Eliot now performs the duties of Professor of Moral and Intellectual Philosophy in the Washington University, of the corporation of which he is president, and of which he may be justly considered the founder. The Washington University is, by the strict terms of its charter, wholly unsectarian. Religious opinions are not to enter into the estimate of any man's fitness to be a trustee or a professor in the institution; and the basis is at once broadly liberal, and scrupulously impartial. Yet it is interesting to observe, that of the fifteen members of the corporation, chosen from the citizens of St. Louis most eminent and most fit for such a charge, *nine* are from the Unitarian Church. It is but seven years since the institution was formally inaugurated; yet it now numbers, including the Young Ladies' Seminary, which is connected with it and under the rule of the same corporation, twenty-two instructors, and two hundred and eighty-nine students and pupils. The endowment, already large, is steadily increasing; and professorships already established are only waiting for suitable men to fill them. The Washington University of St. Louis is destined to be for the West what Harvard College has been for the East. If it may not be called a Unitarian institution, it is, at any rate, one of the fruits of our faith in that city.

The Unitarian house of worship in St. Louis is centrally situated; very large, intended to seat twelve hundred persons; correct and elegant in its architectural proportions; fitted with beautiful windows of stained glass, some of them special gifts of members of the congregation; and amply provided with vestry-room for the Sunday schools, weekly

lectures, social meetings, and sewing-circles. Nearly all the pews on the floor of the church, and some in the spacious galleries, are owned or occupied. The services are held in the morning and evening, and are partly liturgical from a service-book arranged by Dr. Eliot. The communion-service is held on the afternoon of the first Sunday in each month. A peculiarity in this church is, that there are no deacons: the bread and wine are distributed by the pastor directly to the communicants. The numerous chants and anthems of the regular services are performed by an excellent choir. On every Wednesday evening, there is a familiar lecture by the pastor on some religious topic. The proper Sunday School of the parish is held on Sunday morning, before the service. Nearly two hundred pupils and teachers are connected with it, and it has still the superintendent who took charge of it in the beginning. An unusual proportion of young men are found in its classes, and there is ample provision of apparatus for teaching in maps and text-books. In addition to this morning Sunday School, a Mission Sunday School, equal in numbers, is gathered in the rooms in the afternoon, under the supervision of Mr. Thomas L. Eliot, a son of Dr. Eliot, assisted by many of the teachers in the morning school. Mr. Eliot, indeed, is at present the acting minister-at-large, and has charge of the Mission formerly in the care of Rev. C. G. Ward. His experience in this work, and as a teacher in the academic department of the Washington University, will be a good preparation for the larger work of the ministry which he hopes in a few years to take up. The Mission has never been more prosperous and useful than under his charge.

We might speak of other charities and of public institutions, in which the liberality and influence of the Unitarians of St. Louis are signally manifested. The pictures and the

sculptures in the large hall of the Mercantile Library, which is virtually a free gallery of art, are in many instances the gifts of Unitarians; and, in every work of public improvement, they have done far more than their proportion. The "Western Sanitary Commission" originated, we think, with them, and has certainly been largely sustained by their zeal and gifts. In proportion to its means, this Western Commission has done even more than the American Sanitary Commission. One of our faithful ministers, Rev. J. G. Forman, is its secretary; and Dr. Eliot has been and is busy, early and late, in laboring for its interests. The removal of active hostilities so far to the East has somewhat diminished the call upon this Western Commission for supplies and aid; but all its agencies are still in operation. One of the most interesting of these is a home for the refugees; for the poor outcasts, women and children, who come in from the country, even as far as Arkansas, destitute of every thing, — ignorant and ragged; the "poor white trash," whom even the slaves despise. The young woman who is placed in charge of this home has a character and an experience, which, if written out, would be more exciting to read than the story of the heroines in the popular romances.

And, in this connection, we ought to say a word concerning the home for the "contrabands," which is under Unitarian supervision. At the Benton Barracks, a large camp-ground just beyond the city of St. Louis, is established the rendezvous for the negroes, the fugitive-slaves, who come in to enlist, and receive their freedom, according to the military order of the commanding general, which is virtually the abolition of slavery in Missouri. Many of those who come in are too old and weak and sick for military duty, though the proportion of sound men among these slaves is more than twice as great as among the

drafted men of Massachusetts. With the men, too, come not a few women and children. The law makes no provision for these; no provision, either, for the negroes who are found unfit for military service. But there is "a law of humanity," under which, in the absence of positive statutes, the officers of the camp assume to act. Food and raiment and shelter and instruction are provided for those who have come in so trustfully. No fugitive-law sends them back. There is a hospital in which the sick freedman is nursed, and a chaplain to give him Christian burial if he dies. The superintendent in this service is the Rev. Frederic R. Newell, once a minister in our connection in Massachusetts, and more recently a resident of St. Paul, Min. He has precisely those qualities which adapt one to such a difficult task, and is able to minister to the souls of these poor men and women not less than to their physical wants. We have no more earnest or faithful missionary in the West than Brother Newell, though he preaches to no assemblies who have heard our name or know of our faith.

Twenty-five miles north of St. Louis is the city of Alton, in Illinois. It is beautiful for situation, being built upon high bluffs, just above the mouth of the river Missouri; but the expectations of its founders that it would grow rapidly, and become one of the great marts of Western commerce, have not been realized. After more than thirty years, its population is less than twenty thousand. A Unitarian society was early established in this city; and with varying failures, and amid many discouragements, has preserved its organization to this time. The number of families now belonging to the society is between thirty and forty. Some of these, however, from one cause or another, have ceased to attend worship; and hold property in the church, without any interest in its ideas, or care for its

prosperity. Some are said to have withdrawn from dislike of the outspoken loyalty of the pastor. Those who remain, however, are among the liberal and enterprising of the city, and are determined to sustain the church at any hazard or sacrifice. Their church-building is a small but massive stone edifice, handsome, well furnished, and commanding from its doorway a prospect of almost unrivalled extent and beauty. It was built for the Catholics; and it is pleasant to know that the process by which, in "the Jerusalem of our faith," the finest churches are converted from the Unitarian to the Catholic worship, is, in this distant outpost, reversed. Measures have recently been taken to reform some errors in the first constitution of the church, so that all who own property in it shall necessarily contribute to its support. Rev. J. G. Forman still retains the pastoral office here, and preaches once on Sunday. His duties, however, as the Secretary of the Sanitary Commission, and the uncertain state of his health, prevent him from doing here all that a pastor ought to do. He retains the situation only that the people may not be left destitute, and will relinquish it as soon as some acceptable substitute can be found. When he is released from the labors of the Sanitary Commission, he proposes to devote himself to the work of a missionary, for which he is admirably qualified. Alton will be an agreeable and promising field of labor for an able and earnest preacher. In this church a liturgy is in use at present, prepared by Rev. Mr. Forman for the soldiers in the army. The experiment of its introduction is too recent to allow any decision as to its wisdom or its success. The liturgy is comprehensive, liberal, and prepared with care and skill. It contains a "statement of doctrine;" which may have its use in enlightening inquiries concerning the Unitarian belief, but is too long to be read as a creed.

Two hundred miles by the river, above St. Louis, and a short distance above the terminus of the North Missouri Railroad at Hannibal, is the flourishing city of Quincy. Its aspect is more that of a New-England town than the aspect of any Western village that we have seen. There is an air of neatness and thrift quite remarkable, when we consider what influences have ruled in its civil administration. It is somewhat more than twenty years since a Unitarian church was established here by that devoted young minister, Rev. George Moore, whose body lies in the beautiful cemetery overlooking the river, just south of the town. The beginnings were small enough: the first house of worship was scarcely larger than the upper room at Jerusalem; but the society has steadily increased, and now occupies its third edifice, with the exception of the Catholic church, the most spacious and most beautiful in the city. The church has suffered not a little from the eccentricities, both in doctrine and practice, of its late pastor; and the burden is made double upon the present pastor, Rev. Martin W. Willis, in remedying the evils which were left, and which had injured the good name of the church. Mr. Willis has applied himself to his work with singleness of purpose, and has apparently now the good-will, not only of his own society, but of the community around. He is zealous, not only to build up the church in Quincy, but to disseminate Unitarian views in all the region; and is very hopeful that societies of our faith can be established in all the large towns of Illinois, if enough men of the right kind can only be secured. Quincy is well situated to be the centre of missionary activity. No society in the city has done more for the charities of the war than the Unitarian. In Quincy, there are four military hospitals. The chaplains of these hospitals are Orthodox ministers; but no visitors have been more faithful or efficient than the

ladies of the "Needle Pickets," — the somewhat fanciful designation of the Unitarian Aid Society.

The small society in Keokuk, Io., — the present terminus of regular boat-navigation from St. Louis northward, — has recently invited Rev. Robert Hassall, once an assistant to Dr. Eliot in St. Louis, to become its pastor; and it is to be hoped that his resolution and energy may give new life to the organization. The former pastor, Rev. Leonard Whitney, entered the army as chaplain, and died in the service. A son of his is an officer in one of the Western regiments. Keokuk, from its situation at the mouth of the Des Moines River and the foot of the Mississippi Rapids, is destined to be a large and important place in the West.

We hope, in a future communication, to speak of others of the Western churches.

Note. — Since writing the above, we have learned, with great regret and sorrow, that Rev. Frederic R. Newell died at the Benton Barracks on Friday, Jan. 8. The funeral services were held in St. Louis on the 13th of January. The cause of his death is not mentioned. At the time of his death, he held the office of chaplain in the Minnesota First Infantry, and superintendent of freedmen at Camp Benton.

THE EPISCOPAL CHURCH.

Dear Mr. Clarke, — There are hours in every man's life, when he feels, with peculiar depth and liveliness of emotion, the power of the past. At such a season, I have been drawn, quite recently, in that direction in which so many persons are now-a-days attracted: I mean towards the Episcopal Church.

My first and best friend had ended her long earthly life of most affectionate self-renunciation, and her freed spirit

had gone to God who gave it. Although she had no theology that might not be summed up in half a verse of one of John's epistles, — "God is love; and he that dwelleth in love dwelleth in God, and God in him," — it was fitting that her body should be buried according to the rites of the church of which she had been for many years a member. We carried the precious dust to a beautiful edifice, where a clergyman whom she had honored and loved, not so much for his doctrinal accuracy as for his generous fidelity to the poor, read the service so eminently appropriate for those who go to their fathers in peace and are buried in a good old age, adding some words of his own that were freighted with all the tenderness and beauty of the Christian faith. As I sat there in that stately house of prayer, listening to expressions that awakened memories of other departures, and softened by the plaintive yet far from hopeless strains of a noble organ, I confess that it was with a feeling somewhat akin to the longings of home-sickness. My eyes rested on the tablets behind the altar, which resembled those from which I learned my earliest scriptural lessons when a child at church. The reading-desk reminded me of my father's pale and earnest face, when, as one of the wardens, he used to read the service in the absence or illness of the minister. As we bowed our heads in prayer, I could almost fancy that he was again beside me at the head of the pew; and I caught myself listening for his low yet clear responses. The intervening years of my heretical ministry were all forgotten; and, for the hour, I felt that my truant feet were once more treading within the sacred precincts of the homestead for my soul. Thus it continued as long as mere emotion reigned; and I could hear in my sadness only the sweet voices of the past, which seemed to bid me return. As soon, however, as reason and conscience re-asserted that

there are principles as well as sentiments, I saw how impassable is the chasm which separates me from the church of my youth.

In giving a few of the reasons why I am repelled as well as attracted by the Episcopal Church, I shall begin with the least vital difficulties, reserving the more serious objections for a later stage of my letter.

I cannot go back to the Episcopal Church, on account of what seems to be its marked tendency to formalism. It is not because I am opposed to all forms whatever; for I remember that Selden wrote, "Ceremony keeps up all things: 'tis like a penny-glass to a rich spirit, or some excellent water; without it, the water were spilt and the spirit lost." Just enough form to preserve the spirit, I am ready to contend for; but I cannot approve any thing more.

All robing and disrobing are childish things, which should be put away. A saint in crape is only half a saint in lawn. Imaginative girls, who idealize every thing, may admire "man-millinery;" but it has lost its charms for masculine minds.

A service so inflexible is apt not only to disappoint hearts that thirst for a draught of the water of life, fresh from the fountain, and not stagnant from the cistern, but it provokes mirth by its occasional inappropriateness. No printed words can anticipate the exigencies of every place and season. The baptismal service, for instance, is quite impressive, if the subjects behave well; but if they act improperly, as boys at least sometimes do, the effect becomes irresistibly ludicrous. Once I was present where a boy had to be held by his father while "lawful and sufficient baptism" was duly administered, — the involuntary candidate for regeneration struggling all the while, and even striking at the minister. As soon as the young gen-

tleman was released, he commenced slamming a pew-door; while the clergyman threw some of us into convulsions by proceeding to read, "Seeing now that this child is regenerate, let us make our prayers that he may lead the rest of his life according to this beginning"!

Many of the collects and the litany of the Book of Common Prayer express sweet and holy desires in the quaintest and raciest English that can delight the human ear: but they are not adapted to every condition and need of the spirit; and, if they were, constant repetition would make their utterance somewhat mechanical. Everybody smiles at the account, credited to Huc's China, of "an affectionate son, who, having an opportunity to send a letter to his mother, desired one of his pupils to copy out for him the epistle established by custom as proper on such occasions;" but wherein does this differ essentially from many communications addressed to our heavenly Parent? I have heard a devout Episcopalian say, that sometimes she longed to have Dr. Huntington lay aside his prayer-book, with its general petitions, and pour forth the warmer and freer devotions which lifted up her heart in the College Chapel.

The Episcopal Church is too much of an ecclesiastical aristocracy for one who would honor all men. It abounds in men who feel insulted if they are not directly or indirectly called Rabbi; who love to go in long clothing, and love salutations in the market-places, and the chief seats in the synagogues, and the uppermost room at feasts. There is enough of this in other communions; but nowhere else is the assumption of superiority so general. I know it is not universal. Some of the humblest laymen and most self-denying ministers in the world are found in the Episcopal Church. Nevertheless, the main features of the body have a haughty and exclusive aspect. The majority quietly

ignore the existence of other churches, and treat other clergymen, however sound in theological doctrines pertaining to the plan of salvation, as mere pretenders in their claim of clerical rank and authority. If this asserted ascendency were based on superior fidelity, it would be more tolerable, although sufficiently offensive and unchristian then; but its chief foundation rests on a succession from the apostles, which history fails to establish. They are the truest successors of the apostles who have most of the apostolic spirit. Holding fast to this self-evident truth, and remembering the corrupt prelates of other lands and times, and the Onderdonks, Doanes, Polks, and Hopkinses of our own day, I was more gratified, a short time since, to receive the blessing of good old Sojourner Truth, than I would have been to have received the sonorous benediction of a score of ordinary bishops.

The Episcopal Church, in practice, if not in theory, sanctions a trifling with the truth, which is unfair and unmanly. It permits men to come to its communion-table, and to occupy positions of emolument and honor, who outdoubt the sceptics, and out-reason the rationalists of the Unitarian denomination. Men of wealth and high station are not required to believe much, if they will only lend their influence to strengthening the ecclesiastical organization. In scores of fashionable churches, there are dignitaries of well-known unbelief as well as worldliness. A prominent statesman, of whom "the Church" is proud, after listening to a discourse explaining and commending Unitarian doctrines, told the preacher, "I agree with you entirely; but, if you announce that I am a Unitarian, I will contradict the statement in the public prints." Now, this may be politic; but it is not at all honest. Well aware, that, with my present convictions, I might enter the Episcopal Church to find there thousands of Unitarian faces

behind Episcopal masks, I scorn this sailing under false colors; preferring to endure the cross, and to despise the shame of avowed heresy.

Until very lately, and now with only a brief list of exceptions, the Episcopal Church has been unfaithful to the great moral causes of our time. While reiterating its proud claims of doctrinal belief, it bears the awful brand of a practical infidelity. Smiling upon the oppressor, it has been deaf to that cry of the humble which has pierced the clouds. Dudley Tyng and the Jays must not be forgotten; but these shining lights have only made more visible the general darkness of their church. In no other ecclesiastical body has there been so much sympathy with despotism, or so much patience with treason. It owes much of its present apparent prosperity to its shameful compromises with the world, the flesh, and the Devil. If men only bring their gifts to the altar, this church generally cares very little whether their brothers have aught against them or not. When I have attended service where the new converts have been numerous, I have noticed how awkwardly they handle their prayer-books; making me "ache" to find their places for them. To avoid the risk of rising at the wrong time, they keep their seats with the indolence of discretion. Upon inquiry, I have learned that these half-fledged Churchmen have come from Baptist, Methodist, Congregational, Universalist, and Unitarian churches of the neighborhood, where they have been persecuted for *un*righteousness' sake. They seek an asylum where peace is preferred to purity, and chloroform is given to disturbed consciences. Their delicate ears would be pained by hearing notices of the meetings of soldiers' relief societies. Now, churches filled in this way, will find, sooner or later, that their strength is their weakness, and their glory is their shame. If they were wise, they would

take a lesson from sailors of the Mediterranean, who refuse to receive mummies on board, fearing shipwreck.

No bishopric, even in an Empire State, not all the treasures of Trinity Church, could tempt me from the place where I sit, at the feet of John G. Whittier, as he writes these golden lines: "I cannot be sufficiently thankful to the Divine Providence which turned me so early away from what Roger Williams calls 'the world's great trinity, pleasure, profit, and honor,' to take side with the poor and oppressed. I set a higher value on my name as appended to the antislavery declaration of 1833, than on the title-page of any book. Looking over a life marked by many errors and short-comings, I rejoice that I have been able to maintain the pledge of that signature; and that, in the long intervening years, —

> 'My voice, though not the loudest, has been heard
> Wherever Freedom raised her cry of pain.'"

BOOKS RECEIVED

Since our last Notice.

Redeemer and Redeemed. An Investigation of the Atonement and of Eternal Judgment. By CHARLES BEECHER, Georgetown, Mass. Boston: Lee & Shepard, 149, Washington Street. 1864.

The writer of this book has gone some lengths in the direction of true Christian liberty; but he has a long way yet to go before arriving. He is still very much in the letter and the form. It is curious to see the struggles of a strong man, hampered in the theological notions of past times. This book is full of notions, not insights. It assumes without criticism the reality of all the facts of the Old Testament; and then proceeds

to argue from any one of them, as though it were an established truth of science. Thus, for example, our writer hangs arguments on the name given to Lucifer in the Revelation, upon all the angels of the Old Testament, on the vials of the Apocalypse, on the Assyrian army killed in a night, on the order of Melchizedek, &c.

This book also shows a mind saturated with modern American theology. Celebrated doctors, some of whom most of us have never heard of, — as Dr. Fairbairn, Dr. Burge, Dr. Hodge, Dr. Griffin, Dr. Emmons, Dr. Hopkins, Dr. Smalley, Bellamy, Faber, Dwight, Barnes, a pale and spectral group, — pass across his pages in solemn array. All their famous controversies are here treated of as something of vast and vital moment. We heretics, uneducated and unskilled in such high mysteries, look on in speechless amazement.

The Devil plays a very important part in this book. It indeed proposes to revive, to a certain extent, the theory of redemption of the ancient Church, which was universally regarded, for a thousand years, as the Catholic theory; namely, that the atoning sacrifice was directed to the Devil, and not to God.

Types and symbols play a very important part in this argument. The skins which Adam and Eve wore are types of the righteousness of Christ. The two goats (Lev. xvi.), one for Jehovah and one for Azazel, are a double type. The King of Tyre was a type of Satan, as also was the King of Babylon. Satan was a cherub of high order, who, like Narcissus, fell in love with himself, and so induced sin. All the angels, Satan included, were created by Jesus Christ. Every thing is typical. God is represented, in so many words, as a great dramatist; and the events and persons of the Old Testament are all actors, dressed up by him. So the writer says of Esau and Jacob (p. 116), "God has made them for their parts; he has dressed them in character: and now the play begins."

As Mr. Beecher proceeds to develop his theory, the confusion of his literalism in textual quotations, with his rationalism in describing the events which took place in heaven before the creation of man, is very curious. The Yankee habit of attributing contrivance, calculation, and ingenious expedients, to the Almighty, was never carried further than by our intrepid reasoner.

It seems that the Almighty was in a difficulty in consequence of Satan's hold over the affections of the universe, — similar to that of President Lincoln in regard to M'Clellan. Satan was too popular with the angels to be removed at once from his authority as chief of the universe. "God saw that the loyal public sentiment of the empire was so far affected by this philosophy, which seemed exceeding plausible, that, without cor-

recting it, he could not safely be just in destroying Satan. The public sentiment would not sustain him. His loyal subjects would be alienated, and thrown into the arms of rebellion."

If this is not naturalism of the lowest order, we know not where to look for it. God is represented as exactly such a one as ourselves, — contriving expedients to get over difficulties of government. We would recommend Mr. Beecher to go out at night, and look at the stars for half an hour, and then see how his theories seem to him.

Mr. Beecher has a great deal to say against naturalism; but he has made out a system of mythical naturalism, which only astonishes us by its assumption of the most visionary theories, and its application to those theories of the most commonplace contrivances of daily life. Difficulties among archangels, involving the eternal destinies of the universe, are settled by the sort of village manœuvring which is practised at Yankee town-meetings when a cunning demagogue is outwitted by a conservative attorney.

We do not mean to be unkind in our criticism of this book: for it is evidently the work of an honest, religious, and earnest man; and he has had trouble enough already. We should be sorry to add any thing to his burdens. But, if we review a book at all, we must say what we think of *the book itself*, unmodified by any relation of sympathy or good-will toward the writer. This book has its value, no doubt, as a contribution to theology; but it does not settle the question.

Daniel, with its Apocryphal Additions, &c. By LEICESTER AMBROSE SAWYER, translator of the Scriptures, &c. Boston: Walker, Wise, & Co. 1864.

As far as Mr. Beecher goes in one direction, assuming every thing in the Bible to be given to us by God himself, so far in the other direction goes Mr. Sawyer, a rationalist of the rationalists; not happy unless he can discredit the genuineness of some book or the authority of some writer. He, too, is earnest and honest and frank, in his way. He is as sincerely desirous of doing good in his iconoclasm as Mr. Beecher is in his faith in the infallible inspiration of every word of the Bible. Mr. Sawyer is *only* a critic; Mr. Beecher, no critic at all.

Mr. Sawyer assumes the negative side of all the old critical beliefs to be the correct one; scarcely condescending to intimate that there is any other side. For example: He says of the first Gospel, "It cannot be Matthew's. It cannot be by an apostle. . . . The author is some indifferent person, who had no observations of his own to record. . . . It was an amazing blunder ever to accept this book as a reliable narrative of facts. . . . The au-

thor tells of nothing that he heard, saw, or ascertained by personal observation: he reports no discourses which he had from one who was present, and stated only what he heard. *Nor are any such found in the New Testament. The real discourses of Christ have perished.*" (The Italics are ours.)

There is a dogmatism of denial as well as of assertion, as our friend Sawyer shows plainly. He is as much of a dogmatist in one way as any Orthodox champion is in the opposite. *Stat pro ratione voluntas.* Would any one suppose, from reading these statements, that such critics as De Wette, Hase, and Rénan (not usually considered too Orthodox, or too prone to belief), accept our first Gospel as authentic, and probably genuine? De Wette (Kurze Erklärung des Ev. Matt., dritte Ausgabe, 1845) says, "Down to this time, no argument has been brought forward, either against the authenticity or integrity of Matthew, which can obtain any general assent." OLSHAUSEN (who, though Orthodox, is a candid and learned critic) says that "the genuineness of Matthew is fully confirmed on historic grounds." HASE (no blind believer) says, "Our present Gospel of Matthew can be shown to have been ascribed to this apostle, by the unanimous judgment of the Church, since the middle of the second century." RÉNAN says, "In sum, I admit as authentic the four evangelists. They are by the authors to whom they are ascribed, almost wholly. Matthew, especially, has the genuine *words* of Jesus. *A terrible and also tender force Italicizes them (souligne).*" — Vie de Jésus, par Ernest Rénan. Paris: 1863.

Now, although Mr. Sawyer is a learned man and a good critic, he can hardly be considered so much more learned than De Wette, Hase, and Rénan, as to be able to ignore entirely their dissent from his views, and to speak as positively as if no such dissent existed.

Subtracting this element of critical radicalism, Mr. Sawyer's book on Daniel may be read with profit and interest. He considers it all fictitious: "Interpreted as narratives of facts and incidents that actually occurred in Babylon and Persia, the Book of Daniel is erroneous from beginning to end." This is somewhat too sweeping; for even Porphyry, the first opponent of the book, and whose arguments against it have been followed in modern times, says that its history is correct down to the time of Antiochus Epiphanes. In another place, Mr. Sawyer says the same thing.

In denying the authenticity of Daniel as it now stands, Mr. Sawyer is in accord with most modern critics. Bunsen (Gott in Geschichte, 1857) assumes the existence of an elder Daniel, a prophet living at Nebuchadnezzar's court, but whose works have not reached us. The present book, he, following Ewald,

considers to have been written B.C. 169. Bunsen's views are so interesting, that we are sorry not to have room for them here.

The Color-Guard. By JAMES K. HOSMER. Boston: Walker, Wise, & Co.

This is a charming book, and one which all may read for profit and pleasure, — for profit, as it gives us much valuable information concerning the war, the army, the South; for pleasure, because the story is told simply, feelingly, and with skill in narration. We take great pride and pleasure in having such books as these from our young ministers. Every such book is as good, to say the least, as a volume of sermons. We quote what the "Tribune" says at the close of its notice of this book and that of Mr. Hepworth: —

"We cordially recommend these volumes, as presenting a series of animated pictures of the war, which cannot be contemplated without profit. The writers treat the subject each in his own way, although they had, in common, professional experience, scholarly habits, New-England associations, and field of service. With the impression of marked individual tastes, views, and character, they are alike in their cheerful predictions of a successful issue of the war, and their devotion to the cause of national unity and human freedom."

The Christian Hymn-book, for the Sanctuary and Home. Boston: Crosby & Nichols. 1863.

This Hymn-book, prepared by T. C. Moulton, E. Edmunds, and W. Hathaway, for the use of the Christian connection, is a very good-looking book, containing the large number of one thousand one hundred and eighty-eight hymns. As we prefer a few good hymns to be sung frequently to many poor ones, we do not approve of this feature of the book. A good hymn *ought* to be sung often; a poor hymn, never. The good hymns are lost in such a multitude. Nevertheless, if for good reasons so many hymns are wanted, these seem to have been collected with care and good taste. Knowing the labor of such a work, we can appreciate the patience, fidelity, and judgment which our friends, the editors, have shown in their taste.

Services at the Ordination of William Brown as Pastor of the First Church in Sherborn, Massachusetts. John Wilson & Son.

Through Strife to Peace. A Thanksgiving Sermon, preached in the Unitarian Church, Nantucket. By JOHN K. KARCHER. Nantucket: Mirror Office. 1863.

A Report on the Condition of the Freedmen of the Mississippi. Presented to the Western Sanitary Commission by JAMES E. YEATMAN, President of the Commission. St. Louis: 1864.

A Plain Letter to Rev. Thomas Worcester, D.D., &c. By B. F. BARRETT. New York: Mason Brothers. 1864.

Brownson's Quarterly Review. National Series, No. 1. January, 1864. Contents: 1. Our New Programme. 2. The Federal Constitution. 3. Vincenzo, or Sunken Rocks. 4. Popular Corruption and Venality. 5. The President's Message and Proclamation. 6. Gen. Halleck's Report. 7. Literary Notices. D. & J. Sadlier & Co., 31, Barclay Street, New York.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Jan. 11, 1864. — Present, Messrs. Stebbins, Clarke, Newell, Barrett, Winkley, Ware, Sawyer, Smith, and Fox.

The Committee on New-England Correspondence presented a letter from a clergyman, suggesting a plan for giving work to unemployed preachers; which was referred to the Committee on the Supply of Pulpits.

They also presented an application for aid from the society in Montague, Mass.; and, in accordance with their recommendation, an appropriation was made of $50.

The Army Mission Committee reported that they had arranged with Mr. William M. Mellen to visit the camps and soldiers' hospitals in Washington and vicinity, for the purpose of distributing the army publications of the Association.

They also presented a letter from Rev. Charles Lowe, resigning, on account of parish-duties, the office of missionary at the Long-Island Camp. The resignation was accepted; and the committee were requested to write to Mr. Lowe, expressing the regret of the Board that he had been obliged to relinquish so important a work, and their high appreciation of his services.

The Committee on Publications having reported that the ninth edition of the "Soldier's Companion" was now exhausted, and the work still in great demand, they were authorized to issue a new edition of five thousand copies.

The Committee on the Supply of Pulpits presented a Circular, addressed to the committees on supply in vacant parishes, recommending the payment of larger fees for transient supplies. The Circular was unanimously adopted by the Board; and the committee were authorized to publish it in the "Christian Register," "Christian Inquirer," and "Monthly Journal."

The subject of raising funds to carry on the work of the Association, especially the army work, was discussed at some length. It was decided that an effort ought to be at once made to collect a sum sufficient to supply the present great need; and a Special Committee, consisting of Messrs. Stebbins, Clarke, Ware, Sawyer, and Smith, was appointed, to take the matter into consideration.

The Finance Committee having stated that the Circular, which they were authorized at the last meeting to send to parishes, had not yet been printed, that subject also was referred to this Special Committee.

Other business was transacted; and the Board adjourned to Monday, Feb. 15.

TO THE COMMITTEES FOR THE SUPPLY OF PULPITS IN VACANT PARISHES.

"The Committee on the Supply of Pulpits" feel that the present is a fitting time to make a suggestion to the Committee of Parishes, which they hope need only be made to meet their hearty approval and acceptance.

The rates paid for the transient supply of pulpits, although higher than some years ago, are still ruinously low. It is impossible for even an *unmarried* man to make a decent living out of them, even had he no travelling expenses to deduct; while those travelling expenses often do not leave him for his week's income so much per day as the most ordinary mechanic. It once chanced to a member of this committee to have *thirty-seven cents* left for a week's support, after deducting his necessary travelling expenses, and that only because a friend paid for his dinner on his return.

The period that a parish is living "*by supply*" is often looked upon as a season for husbanding resources, and reducing the cost of expenses. It seems a deliberate calculation with some, who do not appear over-desirous of "settling" again on that account. This, like many other economies, is no economy at all, as it strikes at the best interest and vigor of the society.

The committee would therefore recommend, —

1. A general increase in the rate of *transient supply.*

2. They would also suggest, that, in every case, the travelling expenses *to and from* be added.

This seems to be demanded, —

1. By the increase in the cost of living.

2. By the desirableness of uniformity; some parishes already having established this rule, and they always having naturally the preference with candidates.

3. By the fact that the *poor pay* is one of the great causes of the growing amount of *poor preach*, of which parishes so much complain. If the wage is low, the work will be poor. The good workman will be driven from that pursuit which refuses an adequate support.

4. By the fact that even this increase does not bring the cost to the parish to more than a half or two-thirds of the cost of a settled ministry.

5. By the fact that this great work of the ministry, if it be worth any thing, is worth a decent support to its servants; and, constituted as man is, there is nothing that so tests his regard for a thing as the amount he will pay for it. It is an evidence of a "low state of the Church" when parishes stint and scrimp the pay of those who are its servants.

If all the facts were made public, which might easily be culled out from the personal experience of one and another, they would surprise, perhaps appall, many men who have no idea how great is the injustice and the actual suffering entailed upon and quietly borne by clergymen, whose misfortune it is to be "*candidates*," who carry away from their Sunday's work a collapsed pocket and a discouraged soul.

Friends! one way to rouse yourselves, and to revive the ministry, is to be liberal in your payments; not to see how much you can save, how little you can give, but to "give to the Lord your God that which *costs* you something;" remembering that even the *transient* laborer "is worthy of his hire."

J. F. W. WARE.
R. P. STEBBINS.
WARREN SAWYER.

INTELLIGENCE.

Rev. CHARLES W. BUCK, a graduate of the Meadville Theological School in the class of 1862, was installed as pastor of the Society in Fall River, Mass., on Thursday, Dec. 31. The order of services was as follows: Organ voluntary; anthem; invocation, by Rev. Cortland Y. De Normandie, of Fairhaven; reading of the Scriptures, by Rev. Henry C. Badger, of New Bedford; hymn; sermon, by Rev. James Freeman Clarke, D.D., of Boston; hymn; installing prayer, by Rev. Stephen G. Bulfinch, of Boston; response, by the choir; address to the people, by Rev. John F. W. Ware, of Cambridgeport; prayer, by Rev. Charles H. Brigham, of Taunton; doxology; benediction, by the pastor.

Rev. THOMAS D. HOWARD has been appointed chaplain of the Seventeenth Regiment Infantry, Corps d'Afrique, now forming in Louisiana.

Rev. D. C. TOMLINSON has made a temporary engagement with the united Universalist and Unitarian societies at East Lexington, Mass.

Rev. THOMAS J. MUMFORD has accepted the call from the Third Religious Society, Dorchester, Mass.

Rev. THOMAS T. STONE, of Bolton, Mass., has accepted an invitation to continue the charge of the society in Brooklyn, Conn., until December next.

Mr. DAVID H. MONTGOMERY, a graduate of the Cambridge Divinity School in the last class, has accepted a call from the society in South Danvers, Mass.

Rev. DEXTER CLAPP has resigned the charge of the East Society, Salem, on account of ill health.

Rev. Dr. OSGOOD'S Society, New York, have sold their church-edifice on Broadway, and purchased a lot on the corner of Thirty-fourth Street and Park Avenue. They have appointed a Building Committee, and will probably go on at once with the new edifice.

ACKNOWLEDGMENTS.

1863.				
Dec. 30.	From	Third Parish, Dorchester, for Monthly Journals		$12.00
„ „	„	Society in Billerica, for Monthly Journals		12.00
„ 31.	„	Society in Westford, for Army Fund, additional		4.75
„ „	„	a friend, for Army Fund		5.00
1864.				
Jan. 4.	„	Society in West Cambridge, as a donation	$48.00	
		For Monthly Journals	26.00	
				74.00
„ 5.	„	Society in Brooklyn, Conn., for Monthly Journals		8.00
„ 6.	„	a friend, for Army Fund		2.00
„ „	„	Society in Northborough, for Army Fund		10.00
„ 7.	„	Society in Fairhaven, as a donation		14.00
„ „	„	Rev. James T. Dickinson, as a donation		12.00
„ „	„	Rev. J. B. Wight, to make himself an annual member		1.00
„ „	„	Mrs. T. W. Wellington, Worcester, through Rev. Alonzo Hill, D.D., for Army Fund		50.00
„ 8.	„	Barton-square Society, Salem, for Monthly Journals		32.00
„ 9.	„	Francis L. Capen, to make himself an annual member		1.00
„ „	„	Society in Cohasset, for Monthly Journals, additional		5.00
„ 11.	„	E. B. Reynolds, to make himself an annual member		1.00
„ 14.	„	Society in Charlestown, for Monthly Journals, additional		5.00
„ „	„	Society in Tyngsborough, as a donation		5.50
„ 15.	„	subscribers to Monthly Journal, in Rev. Dr. Bartol's Society, Boston		15.00
„ „	„	Rev. D. S. C. M. Potter, Rev. G. G. Withington, and Rev. Horatio Wood, to make themselves annual members		3.00
„ 16.	„	Horace H. Soule, Philadelphia, for Army Fund		4.00
„ „	„	a lady in Boston: —		
		For general purposes	$50.00	
		„ Meadville School	70.00	
		„ India Mission	50.00	
		„ Army Fund	10.00	
				180.00
„ „	„	another lady in Boston: —		
		For general purposes	$50.00	
		„ Meadville School	70.00	
		„ India Mission	30.00	
		„ Army Fund	10.00	
				160.00

Jan. 16.	From the following persons, towards support of Mr. Dall's mission, through Daniel Low: —		
	A. A. Low, Brooklyn, N.Y. . .	$100.00	
	E. H. R. Lyman, „ „	50.00	
	Josiah O. Low, „ „	50.00	
	E. S. Mills, „ „	25.00	
	Mary P. Low, „ „	10.00	
	Daniel Low, Staten Island . .	100.00	
	H. B. Cromwell, Staten Island .	50.00	
	George W. Jewett, „ „ .	25.00	
	George C. Ward, „ „ .	25.00	
	F. G. Shaw, „ „ .	25.00	
	D. G. Bacon, „ „ .	25.00	
	Lucius Tuckerman, Staten Island,	25.00	
	John C. Henderson, „ „	5.00	
	Mrs. L. J. Wyeth, New York .	50.00	
	John Paine, „ „ .	10.00	
	A friend, „ „ .	1.00	
			$576.00
Jan. 20.	From Miss J. Pomeroy, as fourth payment on life-membership		6.00
„ „ „	F. E. Abbot and C. Du Bois, to make themselves annual members		2.00
„ „ „	First Society, Salem, for Monthly Journals .		24.00
„ 21. „	a friend, to aid in circulating Rev. J. F. W. Ware's Army Tracts		20.00
„ 22. „	Society in Fairhaven, for Monthly Journals, additional		1.50
„ „ „	Rev. Ed. I. Galvin, Emmons Twichell, Otis Hayden, Dwight Hyde, Mrs. Luther Stewell, Mrs. Sophia Lewis, Aaron Kimball, Henry Twichell, Levi Davis, Parker A. Rice, of Brookfield, to make themselves annual members.		10.00
„ „ „	"a friend to the cause," for Army Fund . .		5.00
„ 23. „	Society in Leominster, for Monthly Journals .		30.00
„ „ „	Rev. C. S. Locke, Miss Maria Phillips, Mrs. Colburn Ellis, Mrs. Theodore Gay, Mrs. Alvin Gay, Miss Abby Tisdale, of W. Dedham, to make themselves annual members,		6.00
„ „ „	Rev. W. B. Thayer, Otis Drury, Mrs. C. T. M'Kown, and Rev. J. C. Parsons, to make themselves annual members		4.00
„ 25. „	First Society, Baltimore, Md., for Monthly Journals		22.00
„ „ „	E. G. French, for Army Fund		4.00
„ „ „	Rev. D. C. M'Daniel and E. G. French, to make themselves annual members . . .		2.00
„ 26. „	Society in Peterborough, N.H., as a donation	$13.35	
	For Monthly Journals	10.00	
			23.35
„ „ „	Society in W. Newton, for Monthly Journals .		12.00
„ „ „	Society in Athol, as a donation		10.00
„ „ „	Society in Deerfield, as a donation		17.00
„ „ „	Society in Somerville, as a donation		63.00
„ „ „	Rev. Ira Bailey, to make himself an annual member.		1.00